Cultural Models and Cultural Synchronism in Modern Management of European Union

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Abstract: *The article presents specific elements regarding the models of culture and synchronism that inflects the modern management of the state entities of the European Union. There are described aspects of relationship culture - social class and cultural trans-individualization in EU countries, science as a fundamental component of culture, unifying the nature of cultural synchronism and synthesis of national specific elements. We found the summary of national cultural characteristics when, at a given historical moment, on a territory of minds (national), there is a quasi-equilibrium of cross-cultural individualization. Images of this quasi-equilibrium limit themselves, by quasi-infinitesimal-continuum, but cultural experiences in models are not always what they accept conventionally by abstract or general.*

Keywords: management, culture and synchronicity, cultural trans-individualization in EU countries

1. Introduction

The ensemble of social phenomena, moral, religious, artistic, scientific and technical knowledge people transmitted through education and culture, supplemented notional civilization in modern European Union.

Of course, civilization des-individualization describes operations where individuality is lost, so depersonalization occurs on a national territory.

On line based on conceptual cross-individualization is to individualize action and its outcome, combined with adapting and applying concepts of a law etc. to particular cultural cases, to help shape cultural patterns.

The embodiment of an artistic idea in concrete images shows individual joining of a trend of a relationship (social) etc. to the typical individual figures.(DexOnline, DEX '09, 2009)

2. The Unifying Role of Cultural Synchronism

The space of cultural individualization includes cultural patterns, lifestyles and inner determinations of social classes (*Figure 1*).
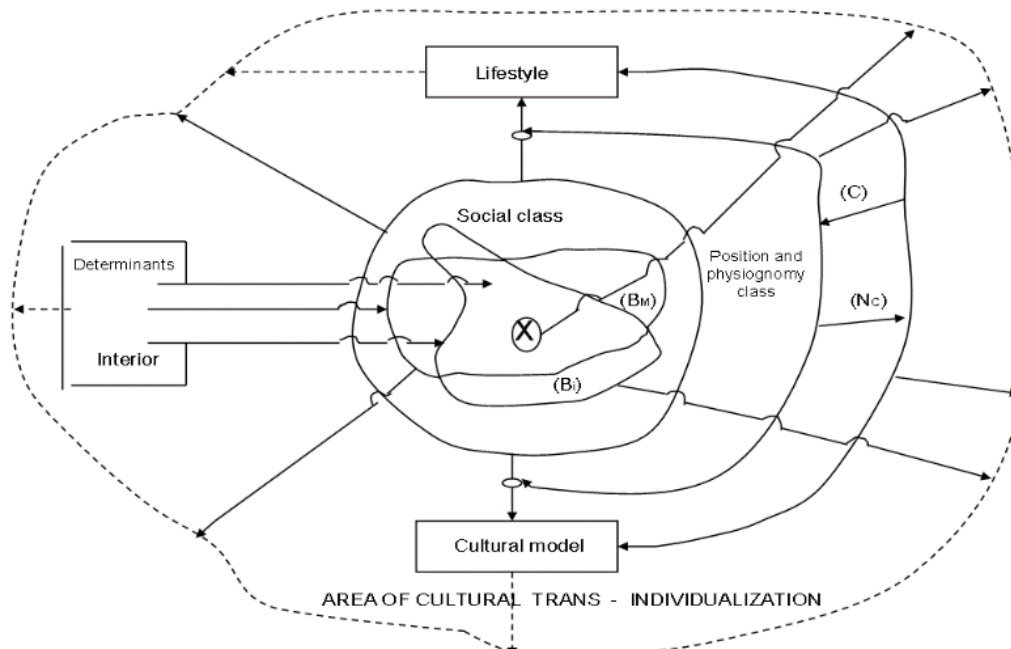

Figure 1: Relationships culture - social class and cultural trans-individualization In EU countries
BM = material basis of social class; B_i = ideological basis of social class; C = conformation; NC = non-conformation
(Source: Author, 2017)

Speaking about cultural synthesis, we consider that in European Union countries it is accompanied by articulating of the individuality, customization, and personalization dez-individualization.

The formation of national civilization is under the composition of cultural assimilation and dissemination of culture / cultural dissemination.

Naturally, changing the "gravity axis " is a culture clash with transplantation of cultured form, whatever it is (form processing through successive adjustments).

Introducing sudden, complete change without a selection of cultural values, the "advanced national culture" can only be done by "imitating". In this context, diffusion produces imitation Eugen Lovinescu, -*Scrieri, 6. The history of contemporary Romanian literature.1900-1937*. Ed. șipostf. E. Simion, Ed. Minerva, Bucharest, 1975. (Eugen Lovinescu, 1975)*(Figure 2).*

The unifying character of cultural synchronism causes some unifying cultural, national cultural specificity of preliminary synthesis. Now we have to deal with meanings located / found in "cultural models", i.e. national cultural model.

Of course, in Romanian, as in other languages of the globe, the meaning of words is not stable and general. Words have multiple meanings and they change, adapting to the specific context of use.

The meaning of words is related but social and cultural groups and specific / specificity is reflected in the synthesis of national culture, which stems from the way they (the words) transcend the individual mind. The meaning of a word varies in different contexts.
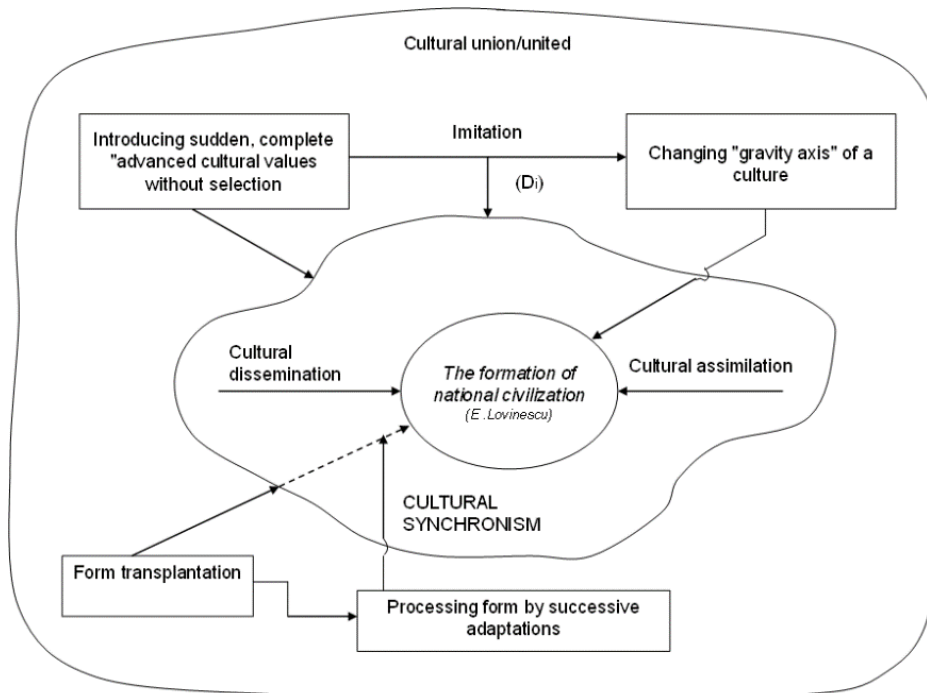

Figure 2: Unifying character of cultural synchronism (D_i) = diffusion of imitation
(Source: Author, 2017)

Meanings show that, in fact, the words are connected to different cultural patterns. The patterns are related to specific social groups and their characteristic speeches.

Different social groups are often in competition with each other, than understanding things (power, wealth, "right" to pretend to know).

Cultural models help learning the meanings of words. Once notified of the meanings of words, people recognize certain behaviour patterns in their experience of the world.

However, it is noticeable that, in fact, this involves more than words, in addition to the implications of data/models assumed; word explanations are explanations of implication than by models[1]. (Anglin J.M., 1977)

Cultural models, is the "theory" of the domain and they are necessary to determine the way on the cause and effect.

A memorandum of cultural theory occasions adding new meanings to significant conventional discourse.

Different social and cultural groups have different "explanatory theories" about things/the same. Moreover, in a national territory all these theories are incorporated in viewpoints.

Some people share their community "theory", more or less tacit, in one area or another. The thesis statement is that a theory of "higher order" contains concepts that bring cultural patterns.

The situation of "higher order" leads to what is "discerning" knowledge through cultural models/by models with deeper or complicated meanings.

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[1] Anglin J.M., - *Word, object, and conceptual development.,* Norton, New York, 1977

Such theories are rooted in socio-cultural practices that belong to the people concerned.

Groups influence each other over time and theories are rooted in the cultural practices that define a national pattern.

Cultural practices and cultural group settings allow replacement of "cultural models" with "models of speech".

The word "culture" proves connections/strong articulation, multiple /multiplied, but the term is vague, which give rise to some assessments such as those related to different controversial meanings.

At the same time, cultural theory /cultural models are often connected to large or not so fixed groups as prove to be connected "cultures."

This approach is not without interest to introduce the term "cultural scheme" associating the compensatory context with the term "cultural model".

As such, every word can now be assimilated / associated with a cultural model. Most often, the human communities are facing a "social language" (social language) [Gee J.P., - *Social linguistics and literacies: Ideology in Discourses.*, 2nd ed., Taylor & Francis, London, 1996, p.25]. (Gee J.P.,1996)

The national culture hold social language, mentioned earlier, is-doing-who understand what's (who / that-what do), hence deriving cultural specificity [Bakhtin M.M., - *Speech genres and other late essays.*, University of Texas Press, Austin, 1986]. (Bakhtin M.M., 1986)

The human mind in the context of the above imaging is a "regulator of following images", a device that works with the general ways of expressing cultural, transcendent intangible abstract.

Equally, the human mind has operational significance of a "pattern recognition" and is a kind of device, that works primarily by storing experiences and their location in the model experiments.

The human mind is individually retrieved (every man - the uniqueness and singularity) and is punishable by "articulated intangibility", counting on cross-cultural individualization.

We found the summary of national cultural characteristics when, at a given historical moment, on a territory of minds (national), there is quasi-equilibrium of cross-cultural individualization.

Images of this quasi-equilibrium limit themselves, by quasi-infinitesimal-continuum, but cultural experiences in models are not always what they accept conventionally by abstract or general.

All this happens because the human mind only stores our subsequent experiences.

Continuing notional essays and conceptual ideas, we recognize that science is a fundamental component of culture.

Assumptions, notions and concepts, theories of an organic assembled configuration of science, make it an essential operator in culture. *(Figure 3)*.

Starting from the attempt to discern, knowledge of existence is inferred - that procedural knowledge consists in theoretical general / cultural objective.

The above assertions sequential consistency is obtained from organic cultural assembly.

From this follows that the notions and concepts, which are contributory to explaining the phenomena, processes and cultural relations between them.
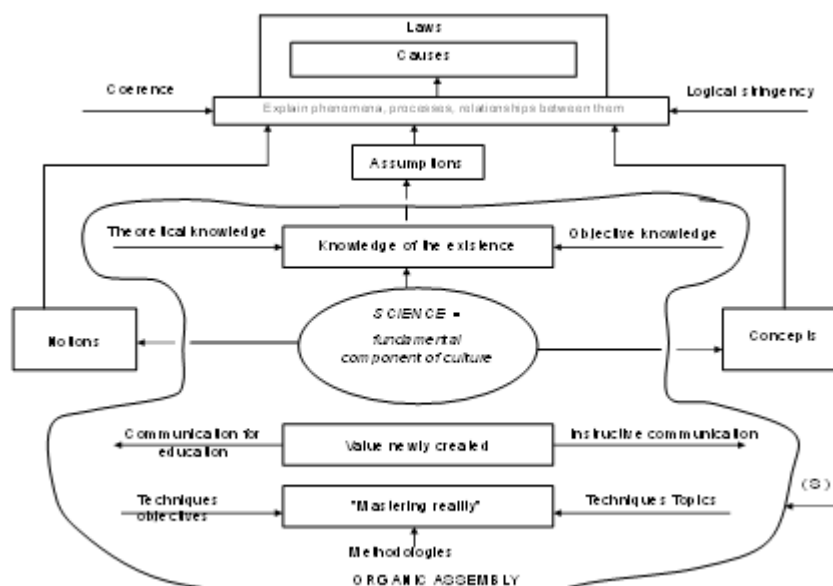

Figure 3: Assumptions, concepts and theories assembled in organic concepts to configuration science as a fundamental component of culture (S) = system.
(Source: Author, 2017)

Coherence and logical stringency highlights cultural causes and give rise to the emergence of a field of generic decision to recognize the different laws / the extent of cultural regularities of national territory. *(Figure 4).*
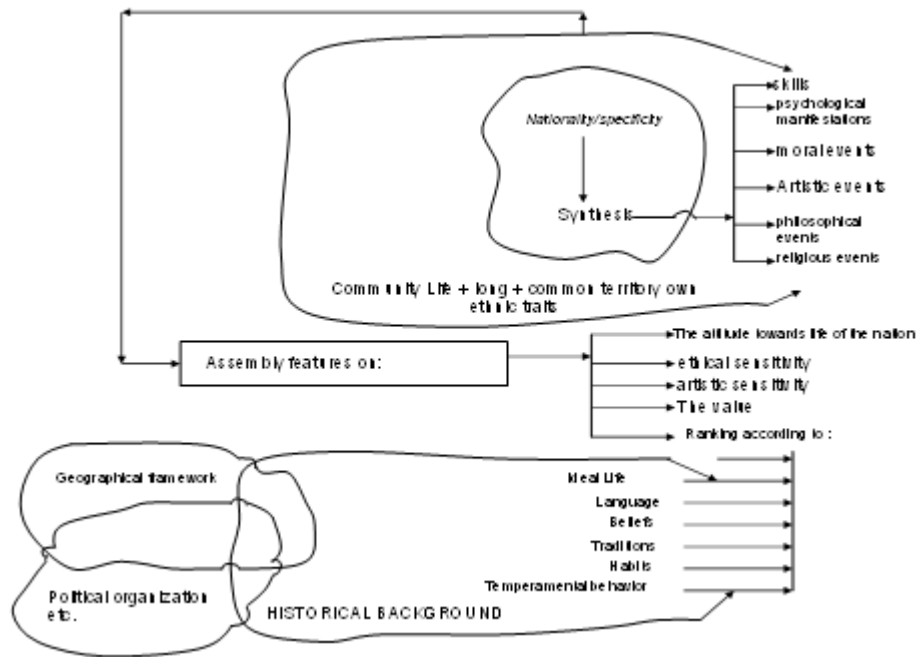

Figure 4: Synthesis of national specific elements
(Source: Author, 2017)

Any newly created cultural value involves irradiation / communication instructive-educational (cultural learning), which still serves the desire to "grasp of reality", relying on the operation of cultural techniques objective / subjective. In fact, looming cultural setting methodologies.

3. Conclusions

- Continuing notional essays and conceptual ideas, we recognize that science is a fundamental component of culture.
- Groups influence each other over time and theories are rooted in the cultural practices that define a national pattern.
- The ensemble of social phenomena, moral, religious, artistic, scientific and technical knowledge people transmitted through education and culture, supplemented notional civilization in modern European Union.
- The unifying character of cultural synchronism causes some unifying cultural, national cultural specificity of preliminary synthesis. Now we have to deal with meanings located / found in "cultural models", ie national cultural model.
- The cultural theory /cultural models are often connected to large or not so fixed groups as prove to be connected "cultures."
- This approach is not without interest to introduce the term "cultural scheme" associating the compensatory context with the term "cultural model".
- As such, every word can now be assimilated / associated with a cultural model. Most often, the human communities are facing a "social language"

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